

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. I.

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CONDITIONS.

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Abridged from the *Missionary Herald* for June.

SANDWICH ISLAND MISSION.

LETTER OF THE REINFORCEMENT.

A JOINT letter from the missionaries who sailed from New-Haven for the Sandwich Islands in November 1822, containing an account of their voyage, and two letters from the mission bearing the distant dates of May 24, and October 23, 1823, have been received within a short time.—The principal part of all these communications we insert below. They will be read with lively interest, and show that this mission is still attended with the smiles of heaven. We begin with the account of the voyage.

Hanaroorah, (Honolulu), May 5, 1823.

It is with much pleasure, Dear Sir, that, according to your requirement and our duty, we now transmit to you an account of the kind dealings of God with us since that memorable day, the 19th of November, 1822.

After a five months separation from the pleasant land which we could once call our own, we are permitted to take up our residence on these Isles, which have been long waiting for God's law.

When we left you we were looking forward to seas of danger. But we have passed them all unhurt. We have often felt that we were the subjects of ten thousand fervent prayers, and this has been no small consolation to us in times of doubt and anxiety. The storms of the ocean have beaten upon us, and the winds of heaven driven us; but the storms and the winds have brought us on our way, and when they have seemed to be angry, there has always been one by our side, who has said, *Peace; be still.*

Incidents of the voyage.

Our voyage has been attended with a few incidents worthy of special remark.—In the Atlantic we encountered two severe gales,—one in the gulf stream, the other off the Rio de la Plate. During the first our situation was the more unpleasant in consequence of the great weight on deck, which occasioned a more tedious rolling and pitching than we ever experienced after the deck was cleared. With these exceptions our passage was uniformly pleasant until the 8th of February, when we were in sight of the wild and rugged heights of Staten Land. It was pleasant once more to see the level of the horizon broken by mountains, which reminded us of those which overhang the dwellings of our childhood. Some of us saw the Catskill of New-York; others the White Hills of New Hampshire; and others, again, the more beautiful, though less lofty heights of Holyoke and Wachusett.

As our Captain considers it always dangerous passing the Straits of La Maire, we tacked, and stood to the east of the Island. It was a pleasant day;—but it was the last we saw for three weeks. We had no sooner passed the south-east part of the Island than the west wind struck us, and for three weeks there was not so much as twenty four hours, in which we were not beating against violent head winds, and a strong current. Every day there was rain, snow or hail. The sun shone but little during the day, and scarcely a star could be seen at night. Yet in a safe and commodious vessel, under the direction of the best of officers, and under the special care of a merciful Providence, we were carried safely round the cape, and arrived off the Straits of Magellan on the second of March.

From that time our passage has been remarkably pleasant, though not so rapid as in the Atlantic. From the 40th degree of south latitude until we made land, one of our principal sails was never furled.

Harmony with the Officers and Crew.

We rejoice in being able to state, that, during the whole of the passage, a great degree of harmony prevailed between the

officers and crew of the ship, and the mission family.

Our feelings prompt us, and our duty requires us, to speak of the kindness of Capt. Clasby. From the moment we entered the Thames at New-Haven till we landed at this port, he has been unwearied in his exertions to make our situation pleasant; and scarcely a week has passed, but we have received unsolicited favours, and attentions which we could hardly expect from any other man. His full approbation of our exertions to promote the good of his seamen, and others whom Providence has thrown in our way, has also afforded us no small facility for doing good.

Daily religious services.

During the whole of our passage, when the weather would permit, we had evening prayers on deck, at which we sung a hymn repeated by one of our number, and then each repeated some text of scripture previously selected for the occasion. These were interesting seasons. In the open air and in the clear moon or star light of evening, the voice of prayer sounded almost like the voice of one from above, and the sublime roaring of the waves added sublimity to our sacred music. The Captain and mates uniformly attended this service, and some of the Ship's crew were always present. On Sabbath morning we had a meeting for prayer and conversation, sometimes in the cabin, and sometimes on deck. In the afternoon we always had preaching when the weather would allow, and often at evening prayer remarks were made on some passage of Scripture. The mission family observed the monthly concert, and had various other meetings by themselves.

Exhortations for the good of the seamen.

Soon after we embarked, exhortations were made to form a Bible class among the sailors. These efforts were in some degree successful, though not to a great extent. It was not until our voyage was nearly half completed, that we saw much to raise our hopes. From that time we found the minds of a large part of the crew open to instruction. A number were doubtless under the influence of the Holy Spirit. Several we thought were really "Born again," and we saw reason to hope that many more would become the joyful subjects of renewing grace; but further acquaintance with them, especially since they arrived in port, pains our hearts, and forbids that we should speak with any definiteness. We can say, however, that of some we do entertain pleasing hopes.

You would naturally expect that, during our residence on the ocean, our immediate labours would be confined to our own ship. Providence however has furnished two exceptions. On the fifth of December, we fell in with the ship Winslow, Capt. Clark, of New-Bedford. We kept company with her until the Sabbath. On that day the ocean was unruined, and the weather just warm enough to be pleasant. At 10 o'clock, according to previous arrangement, Capt. Clark set his signal for some of us to go on board his ship, and attend worship. Two of us went and carried a quantity of tracts. Capt. Clasby, with some of his men accompanied them, and Capt. Clark returned with several of his crew, and attended evening service.

The brethren who visited the Winslow brought back a good report. The tracts were received with apparent gratitude, and serious attention was given to the preaching of the Word. This was a mission which we never anticipated, but it was one which encouraged all our hearts.

On Lord's day, February 2d, while on the Brazil Banks, we fell in with the Britannia, Capt. Luce, of London. We carried tracts on board, and they were so well received that we had opportunity, by private remarks, to enforce the truths they contained. The wind would not admit of our attending worship with them.

These are among the most important incidents of our voyage. Health has usually prevailed among our number, and nothing of importance has happened to dishearten us, or make us unhappy.

Arrival and welcome reception.

On the 21th of April, at three o'clock, the clouds, which have been hanging over us through the day, were suddenly dispelled; and Owhyhee (Hawaii) burst on our view at a distance of not more than 25 or thirty miles. We assembled on deck, turned our faces toward the island, and, by dim twilight, sung the hymn,—

O'er the gloomy hills of darkness,
Look, my soul, be still, and gaze; &c.

The next morning was calm, and a boat was sent on shore to make inquiries,

While the boat was absent, a number of natives visited us. We soon found that they all knew something of the missionaries. They told us that they were all at Hanaroorah but two, who were at Atooi, (Taurai) and that they were all well. As soon as they learned that we were missionaries, they all appeared much pleased, and from almost every mouth we heard, "Mikonyari miti." They preached us their hands, and their countenances spoke the feelings of their hearts. Through our native assistants we told them the story of Obbookiah and of Jesus Christ. They appeared gratified, and left us saying, "mikonyari miti mikonyari miti," till they were out of hearing.

Towards evening the wind arose and we proceeded onward to Woahoo (Oahu). On Sabbath morning, April 27, having been residents on the ocean 158 days, we dropped our anchor in the roads of the harbour of Hanaroorah. Most of the brethren soon stepped into a boat, and proceeded to the shore, where we were met by Mr. Jones, and introduced to Kamamalo by whom we were politely received. Messrs. Ellis and Loomis, having received notice of our arrival, soon met us, and conducted us to the mission-house, where we received a joyful welcome. Mr. Bingham had gone to Wyete (Waite) to preach. He was soon informed, and communicated the intelligence of our arrival to the chiefs who were present. Kaahoomanoo, (Kaahumani) the wife of Tamoree, (Tammarii) who is now at this place, immediately gave directions to one of the younger queens, to attend Mr. Bingham home with a one horse wagon, and invite the new teachers to attend evening worship with them. Some of us accepted the invitation, and were several introduced to Tamoree, Kaahoo and a number more of the principal chiefs. As we were about to take our leave of this interesting group, Kaahoomanoo said to us, "We bid you welcome to our lands;—our hearts are glad you come—very glad. We are glad you come on Taboo day, and have been with us in worship. Give our aloha to all the new teachers and their wahineas, (wives,) and tell them we bid them welcome. On Monday preparations were made for landing. On Tuesday some of us, and on Wednesday all the remainder except Mr. S. and his family, left our happy residence on board the Thames, and removed to the mission establishment.

Two of our number reside in the mission house, and the remainder in thatched cottages built in native style. Before removing from the ship we all visited the king and the chiefs, and met such a reception as was gratifying to us all. We made various little presents to them, but have since received much greater ones in return. On Lord's day, May 4, our reinforcement publicly united with the church of Christ in the Sandwich Islands. We then sat down together at the table of our Lord. It was an interesting season. At this table were sitting persons from four different nations, England, the United States, and the Society and Sandwich Islands. With a field before us white and ready for the sickle we feel that we are few, and turn our eyes first to the Lord of the harvest, and then to the American churches.

Asking your prayers, your counsel and advice, and praying always for you.—We subscribe ourselves, very dear Sir, your brethren and fellow labourers in the Lord.

William Richards, Joseph Goodrich,
Charles S. Stewart, James Ely,
Artemas Bishop, Levi Chamberlain,
Abraham Blatchely,

JOINT LETTER OF THE MISSION DATED MAY TWENTY-FOURTH.

[The next letter which we have to insert was written only a few days later than the preceding and is the first joint letter of the missionaries after the arrival of the Thames.]

Hanaroorah, May 24, 1823.

VERY DEAR SIR,—Hitherto the Lord hath helped us. Let us rejoice together, and be glad in his name.

Favoured with excellent accommodations and with very kind attentions, and wafted by propitious winds, the reinforcement arrived on the 27th ult. heartily welcomed by the expecting mission family, with joyful greetings, mutual congratulations and united thanksgivings. On the 4th inst. under circumstances peculiarly solemn and delightful, they entered into sacred covenant with the brethren and sisters, who had for three toilsome years borne the burden and heat of the day;—thus doubling the number of the little united band, for the purpose of

enlarging the foundation and rearing up the superstructure of the house of the Lord on the ruins of ancient idolatry, and in the midst of the enemies of righteousness. The great question of location among us is not, Where shall employment be found for so many labourers? but, What part of the great field can best be left destitute of the labours of the few? And such are the claims of Owhyhee and Mowee, (Maui) that scarcely a man can be spared to strengthen the stations at Woahoo and Atooi. Nor will any one of the preachers at this station, literally worn down with labour, feel that he has less work to do in consequence of the additional number of labourers. Their arrival is regarded as a signal for taking new stations; and enlarging the sphere of operation in proportion to the increasing demands of the people.

Review of the Mission.

God has indeed provided kindly thus far for this mission. It has hitherto been emphatically the child of Providence, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence and protection of a kind and faithful parent.

If we trace the history of the mission from the wanderings of the friendless orphan Obbookiah, pass by his early grave and the Foreign Mission school at Cornwall, through the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and the well directed pen of Worcester's wisdom cheered and guided and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols and the vanishing of the taboo system,—the issuing of the first elementary book in the language, containing the first principles of the gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London Missionary Deputation,—the happy settlement of Mr. Ellis,—the early correspondence opened between the rulers of these islands and the christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness, and promptitude, and liberality with which a praying christian public have furnished and sent forth so large a reinforcement, their favored embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply,—or if we look forward to the mighty work before us waiting for our hands and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, "The God of heaven, He will prosper us; therefore we his servants will arise and build." And as we build we unitedly inscribe upon the rising walls,—*"Salvation belongeth unto the Lord—thy blessing is upon thy people."*—*"Salvation to our God who sitteth upon the throne, and unto the Lamb. Amen."*

With grateful recollections of the kind officers of yourself, your associates and your helpers, and with cordial salutations to you and them, we are, dear Sir, very affectionately, in the labours and fellowship of the gospel, your brethren.

Hiram Bingham, Artemas Bishop,
Asa Thurston, Abraham Blatchely,
Elisha Loomis, Joseph Goodrich,
William Richards, James Ely,
Charles S. Stewart, Levi Chamberlain.

[Besides the above, a joint letter has also been received from the Missionaries, dated at Hanaroorah, Oct. 23, 1823, the day of the fourth anniversary of the embarkation of the first messengers of salvation to the Sandwich Islands. It was then the intention to publish an edition of twenty hymns in the native language, prepared principally by Mr. Ellis, the English missionary, which many hundreds of the natives will be much gratified to receive. The publication of a catechism and a tract was also contemplated, and an edition of 20,000 copies of one of the gospels, as soon as types and paper can be procured. Hopes were cherished that the hearts of a few of these benighted islanders had been touched by the finger of God, and that some of them had passed from death unto life. Some of these may ere long "greet in peace the loved spirit of Obbookiah at our Redeemer's feet." The late mother of the king has recently

deceased, in a judgment of charity in the faith of the gospel. Her happy exit will have a salutary influence in favour of christian labor. It is proposed to publish a brief memoir respecting her in the form of a tract. At Labinah, the place of her burial, Messrs. Richards and Stewart have commenced a station. A house of prayer, erected by Krimakoo, has been solemnly dedicated to the worship of the living God. Here they publish the gospel; and here a christian marriage has just been solemnized between the chief Hoapeere and Kalakooah, the mother of the queen Kamamalo. The missionaries have visited all the inhabited districts of Owhyhee, and preached 130 times to her 85,000 souls. John Adams, the governor, afforded them his decided influence, and ordained a strict observance of the Lord's day. He has built a chapel at Kirooah, his residence, and Mr. Thurston, with his family, had embarked for this station. The other missionaries are also preparing to extend and increase their labours for the spread of the gospel.]

From the London Baptist Magazine, for May.
REV. DR. CAREY.

Many of our readers, we doubt not, perused, with grateful joy, the statement inserted in our number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season, into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell, and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the whole Christian Church, demands its insertion in our pages. It is dated Nov. 20, 1823.

"You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayers on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also, were constant in the most affectionate inquiries, and sent over their own private surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and, we fear, will never again be very strong.—However, his spirit is unbroken. 'God,' he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self-abased! 'I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin.—Whoever preaches my funeral sermon, I had made choice of these words:—'Be merciful unto me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin, &c.' Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich."

We are gratified to be able to add, that a letter dated seven days later than the preceding, informs us that "Dr. Carey is still lingering." It is impossible, however to avoid the conclusion, however affecting it may be, that this eminent servant of God is approaching the period in which he shall have accomplished the work given

en him to do, and enter upon the nobler engagements of a better world. Oh that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy accession of men whose hearts God has touched with the right motives, and furnished with the necessary qualifications, for service therein!

The Directors of the Theological Seminary at Princeton, have made an additional report to the General Assembly on the state of the funds of the institution. The permanent funds, the interest of which only can be used, amount to \$14,374 66; of which \$22,362 45 have been raised for the endowment of professorships. The Trustees have borrowed, from time to time, \$11,000 to meet the current expenses of the Seminary. The expenditure of the ensuing year, to meet which provision is to be made, will be \$4,200 for the Professors' salaries, and \$600 interest on the \$11,000 loan at 6 per cent. The means of meeting this expenditure are \$2,662 47, interest of the permanent fund, \$144 09, contingent fund in the hands of the Treasurer, and \$500 00 proceeds of Dr. Wheelock's legacy; total, \$6,606 47; leaving a balance to be provided for by the Assembly, the ensuing year, of \$1,254.

Extract of a letter to a friend in Washington City, dated, CINCINNATI, June 3.

DEAR BROTHER, I am pleased to communicate the happy condition of our Enon church, at this time. Since Brother Boyd has been with us, more than fifty have been added to the church, and present appearances indicate the most happy results from his labours of love.

Our meetings for the public administration of the word on the Sabbath, and for prayer during the week, are crowded and overflowing—and the cry of 'what shall I do to be saved?' is iterated and reiterated in our ears by many. We hope to witness a general outpouring of the Spirit in this city, and in this we rejoice.—Oh, that our expectations may be more than realized. It is what the lovers of Zion have long and fervently prayed for.

Yesterday we had a solemn time at the river. The bank of the Ohio was crowded with spectators to witness the administration of the ordinance of baptism to twelve candidates. Such a scene was, perhaps, never beheld here before.

Yours, truly,
H. MILLER.

CHURCHES IN ENGLAND.

Another appropriation of near \$2,000,000 has been made by the British Parliament, to build churches in England. The Dissenters are petitioning against this, and say the Episcopalians are rich enough to build for themselves, without taking money partly derived from other religions.

Upwards of \$1,000,000 were appropriated a few years since to build churches—and 98 had been erected, affording accommodation to 450,000 persons. Still it was said there was a want of room in churches. Mr. Hobhouse deemed that there was any general want of room. The official papers said 3,000,000 people wanted accommodation, and yet this grant would only give it to 75,000. So that \$90,000,000 would be wanted to complete the accommodation. Mr. H. recommended double or treble service, and said that churches in abundance would be erected, if those who built them were allowed to choose their own ministers.

Mr. Hume said the way to promote religion was to have pious clergymen, not to erect stone walls. He had seen churches well built, but very ill filled. Of 10,000 parsons, there are 6,804 non-residents.

DR. MORRISON.

A meeting of the Delegates of the British and Foreign Bible Society took place in London, on the 5th ultimo, at which 1300 persons were present. Among those present, was the Rev. Dr. Morrison, the first representative from China. He observed, that the difficulties in that immense country were great, but not insurmountable. The hearts of the Chinese, said he, are not harder than ours. If the Bible could affect the heart, and convert to the truth a British nobleman, it could equally affect the hearts of the Chinese. He exhibited a copy of the Scriptures in the Chinese language, the completion of which, he said, had occupied him 17 years.

'Christianity itself was published to the world in the most enlightened age; it invited and challenged the examination of the ablest judges, and stood the test of the severest scrutiny, the more it is brought to the light, to the greater advantage will it appear. When, on the other hand, the dark ages of barbarism came on, as every art and science was almost extinguished, so was Christianity in proportion oppressed and overwhelmed by error and superstition. It hath always flourished or decayed together with learning and liberty; it will ever stand or fall with them. It is therefore of the utmost importance to the cause of true religion, that it be submitted to an open and impartial examination; that every disquisition concerning it be allowed its free course; that even the malice of its enemies should have its full scope, and try its utmost strength of argument against it. Let no man be alarmed at the attempts of atheists or infidels; let them produce their cause, let them bring forth their strong reasons to their own confusion; afford them not the advantage of restraint, the only advantage their cause admits of; let them not boast the false credit of supposed arguments and pretended demonstrations which they are forced to suppress.'—Sermon by Bishop Lowth, 1758.

The Pious Stage Driver.

A traveller taking the outside seat of

the coach, and next the driver, (an honest looking negro, of sober demeanor, and neat apparel,) soon perceived from the tenor of his remarks, that he was piously inclined, and though strangers before, they soon rejoiced together, seeing they were fellow travellers on the high and holy way of Zion. Next thirty years this poor negro had been walking in the truth, and yet in the bond of slavery, and though, in his own words, "he was slave now, his massa no set him free when he die;" yet a Heavenly Master had died and set him free forever from a harder slavery—"the bonds of sin and death." He stated, that when first converted, his worldly minded master sought to turn him aside from the Heavenly way. He said, "when my massa first find me pray, he give me lash thirty time; but O! me pray next time too! but I much afraid my poor massa have go to bad place; for he die poor sinner, never sorry." How bright and pleasantly shines the light of truth here: it may well remind us of the earliest examples of faith and suffering; so this humble follower of the Lord Jesus was numbered among those, who, through faith and patience, inherited the promises—"who endured trials of cruel mockings and scourging, being destitute, afflicted, and tormented." (Heb. 11. 36.)—Such are the effects of the Bible; how very important then the instruction of the ignorant in Divine Truth.

SABBATH SCHOOL ANECDOTES.

The aged Sunday School Scholar.

A visitor noticed an aged negro conning over the holy page with the most ardent and diligent devotion; "what do you think to learn to read, old man?" said the visitor: he replied, "O yes, massa, me soon learn to read now." "But do you know any thing about the Bible?" "Yes, massa, I know—God teach me himself long before, and make me love de truth—but I do so want to read this blessed book before I die!" Hope, prayer and praise was in his look as he said it; and he again turned to his lesson as a little child. What a commentary on the gospel precept—"press forward towards the mark, for the prize of the high calling in Christ Jesus;" and what are the pious desires thus expressed by the poor and ignorant negro, but the very thoughts of the Psalmist:—"O how I love thy law!—it is my meditation all the day—how sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Ps. cxix. 103.)

His late majesty, Geo. III., it is well known possessed a devotional spirit, and was always happy when he could converse with poor and pious people on subjects of experimental religion. The following anecdote, though traditional, is so much in harmony with that fact, and with some other anecdotes we formerly related, that we are persuaded it will be read with much pleasure.

The king heard of a poor man at Windsor who had occasionally a prayer-meeting at his house. He one day disguised himself, and went to the door to inquire into the nature of the meeting, and to ask permission to attend. The poor man, not knowing his illustrious visitor, supposed him to be a person under a concern about his immortal interests, and asked him in; he then conversed with him on the great subject of religion, with which the king was much pleased, and asked if he might come again; this being agreed to, his majesty repeated his visit, until one day, while the king was there, one of his attendants came to the door with a loud rap, and asked if his majesty was there? to which the man innocently replied "No;" on going in, he informed his visitor of the singular inquiry, and his majesty explained the whole affair; thanked the good man for his kind attention and advice, and told him that as he was then found out, he could no more enjoy his company, but must bid him farewell.—Evan. Mag.

Extract of a letter from a gentleman in Sidney, Del. county, N. Y. to his friend in this city, dated 8th June instant.

About the 1st November last the attention of a number of persons was called up and there appeared to be many enquiring the way to Zion. The revival became general through the town. There have been about twenty-eight baptised and united with the Baptist Church—Br. R. and Br. W's wife are among the number. There has a number united with the Presbyterian church in the lower part of the town. Of late the attention seems to be in the decline. O! do we not feel to say, "Lord revive thy work;" that none may be left without hope and without God in the world. I still feel myself a sinner and beg an interest in your prayers—may it be our happy lot to meet in that world above where friends never part.

D. D.

FOR THE CHRISTIAN SECRETARY.

Mr. Editor, I have recently formed an acquaintance with a young man pursuing his education for the gospel ministry. He has been closely studying upon the points of difference between the Baptists and Pedobaptists. Although he has had no conversation with any person of the Baptist denomination on the subject, he says he is fully satisfied that there is nothing in the

sacred Scriptures, nor in the writings of the most early Fathers, (before the Church was corrupted,) which favours infant Baptism, or Sprinkling. He says he feels unhappy to conceal what he is convinced is the truth. But, says he, if I were to make known my sentiments, my greatest friends among the Presbyterians, who assist me in my education, would immediately withhold their favours; which are very important in the completion of his education. He now wishes to ask through the medium of your paper, what is his duty in such circumstances? Private advice would have been asked, if it was not supposed that many others who wear the name of Presbyterians, have the same trials.

GORN.

General Intelligence.

From the New-York Observer.

COLONIZATION IN HAYTI.

We have inserted below an interesting communication from President Boyer of Hayti, on the subject of sending out colonies of free people of colour from the U. States to that island. It will be perceived that the President is a warm friend to the measure, that he is even willing to defray a part of the expense of the transportation of the colonists, and that for this purpose, he has sent an agent to this country with the necessary funds. The agent, we understand, has already arrived in Philadelphia, and may be shortly expected in this city.

We presume, for various reasons, that the American Colonization Society will not embark in this scheme. The planters of Georgia and the Carolinas, would probably view with serious apprehensions and alarm, the prospect of a constant intercourse between their blacks and those of an independent kingdom in their immediate neighbourhood. While, therefore, they would have no objection to the emigration of people of color from the northern and eastern states to Hayti, they would doubtless choose to reserve all their funds for the support and extension of the colony at Mesurado. It is perhaps best they should do so. Several of the most important objects of the American Society can be accomplished only by colonization in Africa. Hayti, being a small island, could never be made the receptacle of the whole black population of the United States; the slave trade could not be suppressed, and the native tribes of Africa could not be civilized and christianized except by colonization on that continent. Under these circumstances, we would suggest the expediency of forming a Society in the northern and eastern states, wholly and avowedly distinct from the American Society, for the special purpose of promoting colonization in Hayti. Such an institution would not interfere in the least with the plans of the American Society, but would afford that society powerful aid in two of its great objects, the amelioration of the condition of the blacks, and the diminution of this class of our population. It is desirable that every opportunity should be improved of removing our free coloured people to places where they will be more favourably situated for the enjoyment of happiness than they can ever be in this country. The more avenues are opened for this purpose, the better for them and for us. We hope therefore, that the liberal offer of President Boyer to defray a portion of the expense of their transportation to Hayti will be accepted, and that a Society will be formed to give the utmost effect to the arrangements which he proposes.

For the New-York Observer.

MESSRS. EDITORS,

I lately addressed the following inquiries to the President of Hayti, and having received an answer, I wish to avail myself of your paper to publish them. I ought to premise, that I had, before writing, seen some favourable offers to the coloured people of our country from the Secretary of Hayti. It will be perceived by the last paragraph in my letter, that I made these inquiries only as a private individual, and not as an agent authorized by the Colonization Society.

Your friend,

L. D. DEWEY.

Extract from my letter to the President.

"Will you then, Mr. President, furnish me information on the following points, for which I shall be truly grateful, and which may be very useful to the coloured people of this country.

1. Were number of families to migrate to Hayti, would your government defray any part of the expenses of the voyage, assign them land to cultivate, and aid them to stock their farms?
2. To what extent would your government encourage emigration—how much allow to each family for expense of passage—how much land to each family—and how much paid to stock each farm—and to how many families or individuals would all this assistance be given?
3. What encouragement would be offered to mechanics and merchants?
4. Though no assistance were given, would the opportunity to come and settle in your Island, to any and to all who might choose to migrate there, be given in the same unrestricted manner in which our government gives it to all emigrants from

other countries—what would be the cost of lands to such, and could they obtain it in large quantities, so that numbers could settle down in the same neighbourhood?

5. How far is toleration extended to different religions?

6. What are your laws in reference to marriage, and what is the state of society in this respect?

7. How far are schools supported?

8. Would your government allow the Society to plant a colony in your island, having its own laws, courts, and legislature, in all respects like one of the States of the United States, and connected with and subject to the government of Hayti, only as each state is with our general government; and would land be furnished for such a colony?

Full information on these points would be esteemed a great favour, and were the answer in the affirmative to the 8th inquiry, or to the first part of it, if land could be purchased in sufficient quantity and at a suitable rate, I think something would soon be done to plant a colony under your government."

Liberty.

REPUBLIC OF HAYTI.

Port au Prince, 30th April, 1824.

YEAR OF INDEPENDENCE, THE 21st.

Jean Pierre Boyer, President of Hayti, to Mr. Loring D. Dewey, General Agent of the Society for African Colonization at New-York.

SIR,—I had the satisfaction to receive the letter of the 4th of March last, which you addressed to me, the contents of which breathe the most perfect philanthropy. To consecrate our cares to meliorate the lot of a portion of the human race, sadly borne down by the weight of misfortune, is to prove the excellence of one's heart, and to acquire an eternal right to the gratitude of every living creature that can feel. And the step which you have taken in reference to me, in favour of the descendants of the Africans, who are in the United States, and who are compelled to leave the country, because that far from enjoying rights of freemen, they have only an existence, precarious and full of humiliation, entitles you to the gratitude of the Haytiens, who cannot see with indifference the calamities which afflict their brethren.

As soon as I was informed of the resolution taken in the United States to transport into Africa, our unhappy brethren, to restore them to their native sky, I comprehended the policy which had suggested this measure, and at the same time conceived a high opinion of those generous men, who were disposed to make sacrifices, in the hope of preparing for the unfortunate men who were its objects, an asylum where their existence would be supportable. Thence forward, by a sympathy very natural, my heart and my arms have been open to greet in this land of true liberty, those men upon whom a fatal destiny rests in a manner so cruel. I considered the intention to colonize barbarous regions with men accustomed to live in the midst of civilized people, as a thing impracticable, to say nothing more. The experiment made at Sherbro' and at Mesurado, prove that I was not far from the truth. In fine, sir, although Africa be the cradle of their fathers what a frightful prospect is it for them, to see themselves exiled to insalubrious climes, after having inhaled the healthful breezes of the land of their birth!

I have often asked myself, why Hayti, whose climate is so mild and whose government, analogous to that of the United States, was not preferred as their place of refuge. Fearing that my sentiments would be misinterpreted, I made the first overture, I contented myself with having explained to those of them who came to Hayti, all the guarantees and rights that the constitution of the Republic has established in their favour. I have aided in freeing those from debt who could not quite pay for their passage, and have given land to those who wished to cultivate it; and by my circular, of the date of the 24th December 1823, to the officers of district, (of which I send you a copy,) you will convince yourself that I have prepared for the children of Africa, coming out of the United States, all that can assure them of an honourable existence in becoming citizens of the Haytian Republic. But now that you make overtures, which seem to be authorised by the respectable Society of which you are the general agent, I am about to answer frankly to the eight questions which you have addressed to me.

1. "If a number of families," &c. The Government of the Republic will aid in defraying part of the expenses of the voyage, of those who cannot bear them, provided the colonization Society will do the rest. The government will give fertile lands to those who wish to cultivate them, will advance to them nourishment, tools, and other things of indispensable necessity until they shall be sufficiently established to do without this assistance.
2. "To what extent in number," &c. No matter what number of emigrants, all those who will come with the intention to submit themselves to the laws of the country shall be well received. The price of passage and other expenses shall be discussed by agents to obtain the most advantageous conditions. The quantity

of ground shall be as much as each family can cultivate. For the rest, the utmost good-will to the new-comers, shall be the basis of the arrangements.

3. "What encouragement will be given to Mechanics and Merchants," &c. They shall have perfect liberty to labour in their respective professions. The only privilege will be an exemption from the law of patent for the first year.*

4. "Will opportunity be given," &c. All those, I repeat it, who will come, shall be received, no matter what may be their number, provided they submit themselves to the laws of the state, which are essentially liberal and protecting, and to the rules of the Police which tend to repress vagrancy, to maintain good order, and to confirm the tranquillity of all. There is no price to stipulate for, as respects the land; since the government will give it gratis, in fee simple, to those who will cultivate it. The emigrants will be distributed in the most advantageous manner possible, and those who may desire it, shall be placed in the neighbourhood of each other.

They shall not be meddled with in their domestic habits, nor in their religious belief, provided they do not seek to make proselytes, or trouble those who profess another faith than their own.

What precedes is an answer to your fifth question upon the toleration of different religions.

6. "What are your laws relative to marriage," &c.

Marriage is encouraged, and good husbands and wives enjoy the same consideration as in other civilized countries.

7. "How far are schools," &c.?

Every where, where there is a sufficiently numerous population, the government supports schools to instruct the youth in the principles of morality and virtue.

8. "Will your government permit" &c. That cannot be. The laws of the Republic are general—and no particular laws can exist. Those who come, being Children of Africa, shall be Haytiens as soon as they put their feet upon the soil of Hayti; they will enjoy happiness, security, tranquillity, such as we ourselves possess, however our defamers declare the contrary.

In fine, Sir, to prove to you what I am disposed to do in favor of our brethren who groan in the United States of America under the yoke of prejudice, I am about to send to New-York funds and a confidential agent to enter into an understanding with a view to facilitate the emigration to Hayti of the descendants of Africans, who are disposed to come and partake with us the most precious blessings which we enjoy under Divine Providence.

It must not be imagined that the want of an increased population in Hayti is the motive which determines me to make this answer with the details into which I have entered. Views of a higher order direct me. Animated with the desire to serve the cause of humanity, I have thought that a finer occasion could not have presented itself to offer an agreeable hospitality, a sure asylum, to the unfortunate men, who have the alternative of going to seek upon the barbarous shores of Africa, misery or certain death. I shall not develop the advantages which will result to the people of your country from transporting to Hayti the African population of which they wish to be delivered. Every one can perceive perfectly that it will be an infallible means of augmenting the commerce of the United States, by multiplying relations between the people, and the similarity of whose principles of legislation and government ought necessarily to render them friends, although a blind prejudice seems until now to have put obstacles in the way of more direct relations between the one and the other. Light and philanthropy will doubtless make justice and reason to triumph.

You will speedily, Sir, see the arrival in New-York of the agent I am to send.

I have the honour to salute you with my most distinguished consideration.

BOYER.

CIRCULAR.

Port-au-Prince 24th December 1823.

Jean Pierre Boyer President of Hayti, to the Commandants of the Districts.

Desirous to increase in the country the number of agriculturalists, and thus augment its population, I have decided, my dear General, that Emigrants of colour to Hayti, who may wish to establish themselves in the mountains or valleys to cultivate with their own hands the public lands, shall be authorized to cultivate the same for their own profit. These lands, after the payment of taxes, established by the authority of the place, shall be ceded in fee simple, to those who open them and enhance their value, dividing them into suitable plantations for the produce of coffee & other productions which may yield a revenue to the state. You are therefore charged so far as your authority extends, to settle the people of colour who may arrive, or who may wish to disembark and establish themselves in the district which you command, and take care to send me a list of the names of all such persons and a description of the land given them.

It is understood that this measure is not

to change that prescribed by my circular of 2d December 1822, in favour of the persons who, anterior to the first of last January, should be established without title upon the state lands.

Colonization in Hayti.—On Monday last, Mr. Granville, the agent of the Haytian government, arrived in this city from Philadelphia. From conversation with him, and from a copy of his instructions which we have been permitted to peruse, we have derived the following information respecting President Boyer's views and plans on the subject of the colonization of our coloured countrymen in Hayti.

The President has authorized Mr. Granville to make provision for the transportation of 6,000 colored people to Hayti during the present year; viz. 1,000 to be landed at Port-au-Prince, 1,000 at Cape Haytien, 1,000 at Port Plate, 200 at Samana, 1,200 at St. Domingo, 600 at Gonaives. With those emigrants who will form themselves into companies of 12 or more and will come under obligations to cultivate such fertile lands as may be assigned to them, the agent is authorized to contract, that the expense of their passage and maintenance during the voyage shall be paid on their arrival at Hayti by the government, which will provide them besides with the means of subsistence during four months after their arrival. The government will also give to these emigrants a perpetual title to the lands which they cultivate. As for those who wish to engage in commercial or mechanical pursuits, or who desire to cultivate the soil, or labor in other ways on their own account, and not under the direction of the government, the agent is authorized to assure them that the expense of their passage and maintenance during the voyage shall be paid in Hayti, provided they bind themselves to reimburse to the government, within six months after their arrival, all the monies which shall have been advanced on their account.

The agent is also directed in certain cases to make provision for defraying the expense of removing the colored people from the interior of our country to the place of embarkation, and for the purpose of meeting this and other expenses, the President has sent out to a merchant in this city a cargo of coffee, the proceeds of which are to constitute a fund, at the disposal of the agent.

From the instructions it appears that the emigrants will be entitled by the constitution, after a year's residence, to all the civil and political rights of citizens, and that they will have entire liberty of conscience, in matters of religion; but no other privileges will be granted to the emigrants than those enjoyed by the citizens of the state, and all who go, must go with a determination to conform to the laws.—*N. Y. Obs. 19th inst.*

A public meeting has been held in New-York, relative to the colonization of free blacks in the island of St. Domingo. Dr. Spring presided. It appeared to be the opinion of the meeting, that, without reference to the Colonization Society, (who are known to be hostile to the project) it was expedient to forward the benevolent views of the President of Hayti. Gen. Mercer of Virginia, who was present at the meeting, opposed the project at some length, and with his usual ability, and a letter was read from Gen. Harper, of Maryland, expressing opinions essentially different from those of Gen. Mercer; and that the great objection of the South to the Haytian project, was its proximity to us, and facility with which a communication between the blacks of the two countries could be kept up. A committee of 9 was chosen to report at a future meeting.

INSURRECTION AT LISBON.

Extract of a private letter.
Lisbon, May 6.—This Capital has been the scene of extraordinary events in the course of the last week. On the 30th the king was shut up in the palace of Bemposta, without seeing any one, and was in fact a prisoner to his own palace; and his ministers were sent to prison by order of Don Miguel and the queen.

It is considered as indubitable, that the deposition of the king was intended; and that it would have been carried into effect but for the energetic and spirited conduct of the foreign ambassadors and ministers.

It appears to have been the intention of Don Miguel and the Queen to depose the sovereign and place the former in the regency.

The king's person is considered in danger, and the ship Windsor Castle is preparing for his reception.

Private revenge now has an opportunity to be fully satisfied.

The London Globe and Traveller states that the Lisbon packet Stanmer, had arrived at Falmouth, having sailed on the 6th inst. "The news she brings is of great importance, and the events of the capital of Portugal are more alarming than what was at first reported. At the date of the sailing of the packet, above eight hundred persons had been thrown into the gaols under arrest. The Minister of War had taken refuge on board an English frigate in the Tagus. There was the utmost consternation manifested by the inhabitants, and the principal merchants were seeking safety on board the English vessels in the river."

IMPORTANT FROM MEXICO.

Departure of Iturbide for Mexico.—We can state upon authority, that the Ex-Emperor of Mexico, Iturbide, who has been some months in this country, sailed from Southampton, for Mexico on Tuesday last, in an armed vessel, accompanied by a staff of 14 persons. We understand he is assured of being joined by a numerous party in Mexico, when he arrives, who will assist him in recovering his abdicated throne. His departure was managed with the greatest secrecy. The persons who have accompanied him are all of them foreigners, and the greater part of them, we believe, Mexicans. Among them is an Aid-de-camp who had served with him in all his Mexican campaigns. He has taken his wife with him, and two infant children. Six other of his children have been placed at school, in England where they are to remain. The vessel, we are informed, had arms on board, and other military stores, also a printing press with other apparatus complete, for the purpose of printing and circulating proclamations upon his landing. We have no means of precisely knowing what may be his chances of success; but one thing seems certain, that such an enterprise would not be undertaken without some supposed adequate grounds, and the result, therefore, is likely to be, what all must deplore, a renewed civil war in that country.—*London Courier.*

Previous to leaving London, Iturbide had an interview with Gen. San Martin. A London paper says, "In abdication the Crown of Mexico he was actuated solely by a desire to

avoid a civil war; he now returns to Mexico as a soldier, not only for the purpose of putting an end to the divisions which vex it, but also for the purpose of securing its independence, which is menaced equally by intestine discord and by the resolutions of the Holy Alliance. We are confidentially assured that Iturbide resisted every solicitation which was made to him, until he became fully informed of the determined views of the Holy Alliance in assisting Ferdinand, by intrigue and by secret supplies of money, to attempt the subjugation of the whole of South America. Under these circumstances he felt a sacred duty to return; he has gone, not with any views of personal aggrandizement, but as a soldier, to maintain the independence which his own efforts and talents gave to his country.

Previously to his departure, he wrote the following letters to explain the motives of his going.

"London, May 5.—My dear Sir, It is probable that as soon as my departure is known, different opinions may be expressed, and some of them may be falsely coloured. I wish therefore that you should know the truth in an authentic manner.

"By a misfortune that is much to be deplored, the principal provinces of Mexico are at this moment disunited; all those of Guatemala, New Galicia, Oaxaca, Yacatecas, Quereito, and others sufficiently attest this fact.

"Such a state of things exposes the independence of the country to extreme peril.—Should she lose it, she must live for ages to come in frightful slavery.

"My return has been solicited by different parts of the country, which consider me necessary to the establishment of the unanimity there, and to the consolidation of the Government. I do not presume to form such an opinion of myself; but as I am assured that it is in my power to contribute, in a great degree, to the amalgamation of the separate interests of the provinces, and to tranquillize in part those angry passions which are sure to lead to the most disastrous anarchy, I go with an object before me, uninfluenced by any other ambition than the glory of effecting the happiness of my countrymen, and of discharging those obligations which I owe to the land of my birth—obligations which have received additional force from the event of her independence. When I abdicated the crown of Mexico, I did so with pleasure, and my sentiments remain unchanged.

"If I succeed in realizing my plan to the extent which I desire, Mexico will soon present a Government consolidated and a people acting upon one opinion, and co-operating in the same object. They will all recognize those burdens which, if the present Government continued, would fall only upon a few, and the mining and commercial transactions of the country will assume an energy and a firmness of which they are now deprived.

"I have no doubt that the English nation, which knows how to think, will easily infer from this statement the probable political situation of Mexico.

"I conclude with again recommending to your attentions my children, in my most painful separation from whom will be seen an additional proof of the real sentiments which animate the heart of your sincere friend.

AUGUSTUS DE ITURBIDE.

To Michael Joseph Quin, Esq. Gray's Inn."

TURKEY.

Extract of a letter from Constantinople, dated 10th April, 1824, received on Thursday, at this port:—The Turkish fleet, on the eve of sailing for the Morea, consists of one ship of the line, one Razee (or cut down), eight ships of the frigate class, besides smaller vessels; also transports to carry between three and four thousand troops. It is also said that 15,000 Druses, a particular sect, and report says good soldiers, are to embark from Alexandria under the command of the Seraskier, Viceroy of Egypt's son. The Captain Pacha told the writer of this, that their first descent on the Morea would be on the island of Samos.—The counter of the line of Battle ship is coppered up to the stern windows fearing the attack of the fire ships.

SPAIN.—The King of Spain has at length issued what he is pleased to call a general amnesty. The exceptions, however, eat up the whole grant. They are as follow:

1. The chiefs of the insurrection of the isle of Leon.
2. The members of the Cortes who proclaim the deposition of the King at Seville.
3. The chiefs of the military insurrections in the different parts of Spain, at Madrid, and other cities.
4. The assassins of Venusa, the Judges of Elio, and the authors of the massacres in the prisons of Grenada.

It would be a difficult task to point out any person standing in need of pardon, who is not included by some of those excepted classes.

The Frankfurt papers state, that the Oriental Spectator, printed at Smyrna, was discontinued on the 27th of March.

DEATH OF LORD BYRON.

A courier arrived in London, on Friday, with the distressing intelligence of the decease of Lord Byron, at Missolonghi, on the 19th of April, after an illness of ten days. A cold, attended with inflammation, was the cause of the fatal result. Lord Sidney Osborne's letters from Corfu are dated the 27th of April. His Lordship was about to proceed immediately to Zante, where the body had arrived.

The following is a translation of the Proclamation which was issued by the Greek authorities of Missolonghi, to the grief of its inhabitants, who were thus arrested in the celebration of their Easter festivities:—

PROVISIONAL GOVERNMENT OF GREECE.

"The present days of festivity are converted into days of bitter lamentation for all.—Lord Byron departed this life to day, about eleven o'clock in the evening, in consequence of a rheumatic inflammatory fever, which had lasted for ten days. During the time of his illness, your general anxiety evinced the profound sorrow that pervaded your hearts. All classes, without distinction of sex or age, oppressed by grief, entirely forgot the days of Easter. The death of this illustrious personage is certainly a most calamitous event for all Greece, and still more lamentable for this city, to which he was eminently partial, of which he became a citizen, and of the dangers of which he was determined personally to partake when circumstances should require it. His magnificent donations to this community are before the eyes of every one, and no one amongst us ever ceased, or ever will cease, to consider him with the purest and most grateful sentiments, our benefactor. Until the dispositions of the National Government regarding this most calamitous event be known, by virtue of the decree of the Legislature, No. 314, of date the 15th of October.

"It is Ordained.—1. To-morrow, by sunrise, 37 minute guns shall be fired from the batteries of this town, equal to the number of years of the deceased personage.

"2. All public offices, including all Courts of Justice, shall be shut for three following days.

"3. All shops, except those for provisions and medicine, shall also be kept shut; and all sorts of musical instruments, all dances customary in these days, all sorts of festivities and merriment in the public taverns, and every other sort of public amusement, shall cease during the above named period.

"4. A general mourning shall take place for twenty-one days.

"5. Funeral ceremonies shall be performed in all the churches.

"A. MAVROCORDATO,
"GEORGIO PRAEDI, Secretary.
"Missolonghi, 19th April, 1824."

We understand that at Missolonghi the grief that pervaded the inhabitants did not require this notification from the Government. Mourning was deep and universal.

The Greeks have requested and obtained the heart of Lord Byron, which will be placed in a Mausoleum in the country, the liberation of which was his last wish.

His body will be brought to England.

His Lordship leaves one daughter, a minor.

On the day of Lord Byron's death, and when he appeared in imminent danger, the Prince Mavrocordato, wrote to his Lordship's friend and companion, Count Gambal, requesting that a committee might be immediately appointed to take the necessary measures for the security of his property; in consequence of which four gentlemen have been nominated to act until other arrangements can be made.

CONVENTION WITH ENGLAND.

The convention was concluded and signed, on the 13th March, between our minister, Richard Rush on the part of the United States, and on the part of Great Britain, by the Right Honourable William Huskisson, and the Right Honourable Stratford Canning.

The convention comprises ten articles. Article 1st, authorizes commanders and other commissioned officers of the two nations, duly authorized to cruise on the Coasts of Africa, and America, and the West Indies, for the suppression of the Slave Trade, under conditions subsequently specified, to search, detain, capture, and send into the proper country of the captured vessels, any vessel, of either nation, concerned in unlawful traffic in Slaves—the vessel so carried in to be tried by the tribunals of the country to which they belong.

Art. 2d, applies the same rule to vessels chartered by citizens of either nation, though not bearing the flag of that nation, nor owned by individuals belonging to it, &c.

Art. 3d, requires that, in all cases, where any vessel of either party shall be boarded by any naval officer of the other party, on suspicion of being concerned in the Slave Trade, the officer shall deliver to the captain of the vessel so boarded, a certificate in writing, signed by the naval officer, specifying his rank, &c. and the object of his visit; and makes some other provisions for the delivery of the ship's papers, when captured under this Convention.

Art. 4, limits the right of search, recognized by the Convention, to such as shall be necessary to the ascertainment of the fact whether said vessel is, or is not, engaged in the Slave Trade.

Art. 5, makes it the duty of commanders, of either nation, having captured a vessel of the other, under this treaty to receive into custody the vessel captured, and send or carry it into a port of the vessel's proper country, &c. for adjudication, if required, in every which case triplicate declarations are to be signed, &c.

Art. 6, provides, that in cases of capture by the officers of either party, under this Convention, where no national vessel of the nation of the captured vessel is cruising, the captor shall either send or carry his prize to some convenient port of its own country, or of its own dependencies, for adjudication, &c.

Art. 7, provides that the commanders and crews of these captured vessels shall be proceeded against in the countries into which they are brought, as pirates, &c.

Art. 8, continues the right of search under this treaty, to such officers of both parties, as are specially instructed to execute the laws of their respective countries in relation to the slave trade. For every vexatious and abusive exercise of this right, officers are to be personally liable, in costs and damages, &c. and prescribes other proceedings to be had in such cases.

Art. 9, provides that the government of either nation will inquire into abuses of this Convention, and the laws of each country, by the officers thereof respectfully, and inflict on the officers complained of, adequate punishment.

Art. 10, declares, that the right, reciprocally conceded by this Treaty, is wholly and exclusively founded on the two nations having, by their laws, made the slave trade piracy, and is not to be taken to affect, in any other way, the rights of the parties, &c. and engages that each power shall use its influence with all civilized powers, to procure from them the acknowledgment of the slave trade's being piracy under the law of nations.

Art. 11, provides that the ratifications of the Treaty shall be exchanged at London, within 12 months, or as much sooner thereafter as possible.

The above paragraphs contain a synopsis of the Convention as laid before the Senate. It was ratified by the Senate, with certain conditions, one of which limited the duration of the Treaty to the pleasure of the parties, and another limited the right of search to the African seas. On these conditions, the grounds of objection to the Treaty, and the votes upon it, if not presented to the public in an official form, we shall hereafter present an official account to our readers.—*National Intelligencer.*

NATIONAL BANKRUPT LAW.

In the House of Representatives, at the close of the session, Mr. Webster offered the following resolution:—

"Resolved, That it is expedient to establish a uniform system of Bankruptcy throughout the United States.

In presenting this resolve for consideration, Mr. W. said, he presented this resolution now with the intention of asking the House to act upon it early at its next meeting. He thought the next session would be a favourable opportunity to settle this important question one way or the other.—Causes were understood to be pending before the Supreme Court, in which the power of the States to pass Bankrupt Laws, so far as to operate on subsequent contracts, was to be decided. The Court having heard arguments on that question, and now holding the causes under advisement, a

judgment might probably be expected at the commencement of the term. That decision, which-ever way made, would present a fit opportunity for taking the sense of Congress on the expediency of a uniform bankrupt law. If the decision should be against the power of the States to pass such acts, then it might be hoped that members from those States which had, in fact, hitherto maintained such laws, might be willing to co-operate with others in the establishment of a general system. If it should be in favour of the State authority on the other hand, then the question would be, Whether it were better to have a general system, under the authority of this government, or a local system, in each State? In one event, the question would be, between a general uniform bankrupt law, and no bankrupt law at all; in the other, between one uniform system and twenty-four different and clashing systems.—He had intended to present, not merely a single resolution, but a series of resolutions, describing the outline of such a system as it appeared to him expedient to adopt. But other engagements had not allowed him sufficient leisure. He earnestly hoped that members would take this important subject into consideration, and that the House would be prepared to act upon it at the next session.

The resolution lies on the table according to the wish of the mover, and may be called up at the next session of Congress.

The small pox has been completely eradicated in Denmark, and almost so in Prussia, by vaccination. In the former, the means of preventing are more decisive than any where else; no individual being allowed church confirmation, admitted to any school, bound apprentice to any trade, or married, who has not been vaccinated, or previously had the small pox.

EXPLOSION OF A STEAM BOILER.

One of the most tremendous explosions from steam, upon record, took place at a distillery at Lochrin, in Scotland. The boiler was intended to furnish steam of a high pressure, for boiling the large stills of the establishment: it measured 37 feet in length, 3 feet in breadth at the bottom, 2 feet immediately under the top, and about two feet in height; the bottom forming a semicircle, rose into the body of the boiler. Its whole weight was 9 tons, of which the top and sides were estimated at 7 tons.—This portion of the boiler was torn from the bottom by the explosion; it dashed aside an arched covering of brick work, penetrated the roof of the boiler house, rose in the atmosphere to the height of 70 feet and then descended at a distance of 160 feet, alighted on the roof of another building, carried every thing before it in its fall, and even crushed in pieces one side of a large circular vat of cast iron. The lives of two workmen only were destroyed, although the whole establishment was crowded with people at work.

The engine at the time of the explosion was supposed to be at work with a pressure on the safety valve of only forty pounds to the square inch. This pressure might perhaps by some mismanagement have been greatly increased. Yet no probable increase of this pressure will altogether account for the force of the explosion; since, to calculate from the impetus with which the weight of 7 tons was projected, the impulse given by the explosive force could not have been less than 215 pounds upon the square inch. It seems most probable that the immediate cause of the accident was the unduly heated state of the end of the boiler next to the feeding pipe; there was a defect in the supply of water, by which this part was suffered to become red hot, and that consequently, upon the admission of a jet of water, there was an extrication of a greater quantity of steam than could be let off by the safety valve in season to relieve the walls of the boiler from its pressure.—*Lit. Gaz.*

[If this explanation be the true one, it satisfactorily accounts for the explosion on board the *Etna*. The facts here stated correspond perfectly with those stated respecting the *Etna* at the time of the accident.]—*Ed. Com. Adv.*

CHRISTIAN SECRETARY.

HARTFORD, TUESDAY, JUNE 29, 1824.

In presenting to our readers the overtures of President Boyer, of Hayti, relative to the coloured people of this country, we hesitate not to say the offers made by him are liberal in the highest degree, and demand the attention of our State Governments, the American Colonization Society, and our citizens in general; but more especially, that part of our population more immediately interested.

To be secured a competence, under a government of just and equal laws, in a country possessing a fertile soil, and good climate, to be raised to the rank of freemen; and all, with little or no hazard or expense, are advantages which we should suppose very few of the descendants of Africa, in this country, would disregard. The known character of President Boyer, for integrity, wisdom, and magnanimity, affords the strongest pledge of the faithful performance of what he promises to those who shall emigrate to his country.

By a letter from a gentleman in Cincinnati, Ohio, to his friend in this city, we have the pleasing information that a time of refreshing from the presence of the Lord is experienced in the Baptist Church in that city. A number have been added to the church by baptism.

We hope some of our correspondents will furnish an answer to *Goph's* inquiry, (on our second page,) in time for our paper next week. On a subject so plain, we are unwilling our worthy friend should be long in doubt.

Poetical effusion by S. W. shall appear next week.

Again, we earnestly solicit the attention of our subscribers and agents to the payment of all balances due for the paper for the present year.

MARRIED.

At Haverhill, N. H. on the 17th inst. John L. Bunce, Esq. Clerk of the Grafton Bank, to Miss Louisa Gookin, daughter of Richard Gookin, Esq. of that place.

At Middletown, Mr. Charles Tyron to Miss Sabi Brown; Mr. Josiah Hayden to Miss Ana Lewis.

At Berlin, Maj. Curtis to Miss Lucy Brandt.

DIED.

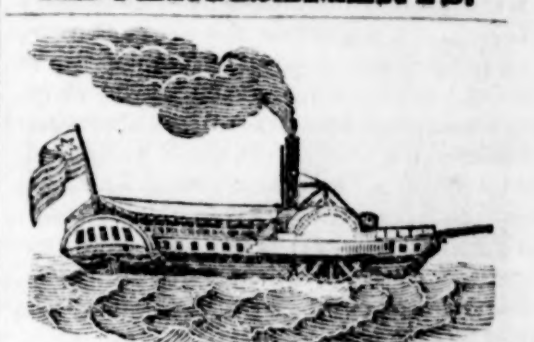
In this City, Robert, son of Thomas Day, Esquire, aged 4 months.

At Durham, 20th inst. Job Merwin Esq. 75.

At Westfield, Mr. Israel Mosely, 32; Mr. Gad Palmer, Inkeeper, 65.

At Charleston, S. C. Mr. Calvin Day, Printer, a native of Massachusetts, 47.

ADVERTISEMENTS.



HARTFORD AND PROVIDENCE Stage and Steam-Boat Line.

The Steam Boat *EXPERIMENT*, Capt. Williams, will leave Hartford for Saybrook, New London and Norwich, on Mondays and Thursdays, at 1 P. M.

Returning, will leave Norwich, at 1 P. M. and New London at 3 P. M. on Wednesdays and Saturdays, and after meeting the Steam Boat Oliver Ellsworth, for New York, will arrive at Middletown the same evening.

Stages will run direct to Providence on the arrival of the Boat at New London. The same Stages also join the boat on return. June 14. 21

THE STEAM-BOAT OLIVER ELLSWORTH,

Capt. Havens, commenced running between New York and Hartford, on the 6th inst. Leaves New York Mondays and Thursdays, at 4 P. M.; leaves Hartford Wednesdays and Saturdays, at 1 P. M.

Stages will be in readiness on the arrival of the boat at Hartford, to forward passengers for Providence, Boston, Vermont, and New-Hampshire.

Light freight will be taken at reasonable rates, but must be paid for previous to the delivery of the goods. Freight from Hartford must be sent on board before 12 o'clock on the days of sailing. May 10. 15

TO LET,

A convenient Tenement for a small family, situated in West st. with a garden, &c. It will be rented till the 1st May next, and possession given immediately. Enquire at the Office of the Christian Secretary.

Hartford, June 22, 1824. 21

WANTED,

A good new Milch Cow. Apply at this Office. June 21, 1824.

NOTICE.

HENRY DWIGHT, post-rider to Somers, takes this method of notifying his customers that the time has arrived when it is necessary they should pay for their papers. June 14, 1824. 20

ABSCONDED

From my service on the 8th inst. an indentured apprentice to the cabinet-making business, by the name of Hopkins Stevens. This is to advise and to forbid all persons harbouring or trusting, or employing, or having any thing to do with said apprentice, on penalty of the law. LEONARD WINSHIP. Farmington, June 10.

Brass Kettles, Tin Ware, &c.

A large assortment of English Brass Kettles—also, of Tin and Pewter ware, for sale at the store of the subscriber, State street, who will furnish to order on short notice.

FAN LIGHTS,

Tin and copper Eve Troughs; Tin and Lead conductors for buildings. Cans, lanterns, cylinders, &c. for Factories. Canisters for oil, containing from 10 to 120 gallons each, and any other articles in his line of business. JOSEPH B. GILBERT. May 11. 15 tf

Wanted Immediately

One or two Boys, from fourteen to fifteen years of age, as apprentices to the Hatting business. Good recommendations will be required. GILES STILLMAN. Farmington, June 18. 3w

BARBER & ROBINSON, BOOK-BINDERS,

Execute all orders in their line in the neatest manner on favourable terms. CHRISTIAN SECRETARY, BAPTIST MAGAZINE, CHRISTIAN SPECTATOR, PAMPHLETS, &c. bound in any style, plain or extra.

* Any books sent to P. Canfield at the Office of the Secretary will be attended to. A liberal discount to Library Companies or others who send a number of volumes at one time.

School Books, Blank Account Books, &c.

Blank Books ruled and bound, to any pattern.

ETNA

INSURANCE COMPANY.

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-House, State Street, in Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.

ISAAC PERKINS, Secretary.

FOR THE CHRISTIAN SECRETARY.

IDLE WORDS.

(Concluded from page 84.)

But, again. How much precious time and idle breath is spent in story-telling.

If superannuated old persons, whose memories are scattered to the four winds, and only here and there a fragment of remaining judgment left to guide their shattered faculties, were the only ones who were guilty of the foolish practice of story telling, we might pass it over in silence; and, though they should several times in a day repeat the same uninteresting story, with all the heterogeneous host of circumstances, till lenity was quite exhausted, and patience itself worn thread-bare, yet we could pity their weakness and imbecility, pass over the momentary inconvenience with pleasure, and, as in a glass, behold our own picture, after having passed our threescore years and ten.

But this is not the case, for many there are, very many indeed, who have not yet passed their climacteric, who lay in large claims to information, wit, and good sense, and whose claims would not be disputed, did they not, according to King Solomon, make themselves fools "through a multitude of words." Such may be very properly ranked with father Bunyan's class of "talkatives."

Made a feeble, languishing patient has suffered beyond description from their imprudent loquacity, and the senseless prattle of their unbridled tongues. James 1. 26.

It might be profitable to such, if they would commit to memory a part of Eccl. x. 14, and then endeavour to pray more and talk less.

Another fruitful source of worse than idle words is found in that shameful practice of *talabearing, back-biting, evil speaking, and judging*, a thing almost as common to some people, as their breath.

To such it is highly recommended, that they open their Bibles, and read and consider attentively the 15th Psalm.

The apostle Paul likewise speaks of certain characters, whom he calls *talkers*,—*busy-bodies in other men's matters*,—*wandering from house to house*,—*speaking things which they ought not*.

That unprincipled, ungodly men, who have not the fear of God before their eyes, should be guilty of such things, whether they have occasion or not, we need not wonder, for, says Solomon, "Surely the serpent will bite without enchantment, and a babbling is no better;" but, that those who profess to follow Christ, and take the Bible for their rule of life, should be guilty of such practices, is truly astonishing, and yet, not more astonishing than true, for, says David,—"It was not an enemy that reproached me; then I could have borne it: neither was it he that did magnify himself against me: But it was thou, a man mine equal, my guide and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company."—Ps. lv. 12—14. Job also, complaining of the same affliction,—"All my inward friends abhorred me; and they whom I loved are turned against me."—Job xix. 19.

But again.—Many persons add very much to their usual number of idle words, in fretting, murmuring, complaining, &c. instead of contrasting their circumstances with worse ones, and praying for grace and patience to enable them in whatsoever situation they are placed, therewith to be content. Such, moreover, should never forget that, all things considered, they are in the very best situation possible, it being just as the Lord would have it.

Hence, says the poet,
"Heaven's choice is safer than our own,
Of ages past inquire,
What a most formidable fate,
To have one's own desire."

Murmuring and complaining is, furthermore, a certain sign of great lack of grace, and reconciliation to God, and, instead of relieving our troubles, is only a means of increasing them.

But there is one kind of complaining practised by some, (it is hoped by few,) which is truly astonishing. It is, when persons in comfortable circumstances, and often possessing much of the good things of this world; nay more, have hundreds of dollars at interest, or in the "Savings Bank," &c. yet complain of being "poor," tell of "pinches, straitenings," &c. and, to varnish the whole, gravely proceed to tell, "how kind Providence has been to them, in relieving their necessities time and again, when they were entirely destitute, and knew not whence the next supply was coming from;" and all, perhaps, to obtain a favour, or avoid bestowing a small charity. It would be no wonder, should heaven in judgment suffer their property to take wings, and fly away as an eagle toward heaven, to make them know by experience, what it is to be poor and destitute.

Another unexpected quarter, (and the last which we shall mention,) where idle words are frequently multiplied, is in public prayers.

Here is a sly place, where the pride of the heart and the enemy of souls, are wont to deceive. Such persons in a special manner, (whether ministers or not) who are counted "very gifted in prayer," are, perhaps, more than any others, liable to be caught in this snare.

It is commonly the effect of a strong memory, by means of which they have treasured up a variety of appropriate sentences, pertinent expressions, and a large stock of words; added to a quick recollection, a clear head, a lively imagination, and a large flow of animal spirits; all greatly assisted by a remarkable share of pathos, or natural affection, &c.; but the main-spring of the whole is a proud heart.

Possessing these qualifications, it is no difficult matter for a person, whether clergyman, christian, or not, to electrify, as it were, a whole congregation, and fill them with admiration and astonishment, even to tears, while thus playing the orator before them, and mouthing the heavens with his indignant blasphemies.* It is possible that the person commits more sin in such a prayer, than in all the week beside.

Such, however, are very far from possessing a broken heart, a broken and contrite spirit, which in the sight of God is of great price. They cannot say with holy David,—My flesh trembleth for fear of thee; nor with Habakkuk,—Rottenness hath entered into my bones.

Words, of themselves, never constituted prayer in the sight of God, nor never will. Prayer is the sincere, humble, yet fervent desire of a pious soul, offered up in faith; whilst words are only the vehicles of communication.

It is much to be feared that the wicked one has a great hand in such pompous petitions, and elevated strains of eloquence, while the sighs and broken accents of the trembling, humble christian, enters into the ears of the Lord of Sabaoth, and being dictated by the holy Spirit, is effectual and fervent, and avails much with God.

It is however, sometimes the case, that the heart of the humble, unlettered christian, is greatly enlarged, and his tongue loosed as it were, while he is enabled, through the assistance of the Spirit, to wrestle mightily with God in prayer, and his language seems more than eloquent, because there is such an unction from the Holy One resting upon him. His heart is not only enlarged, but his mouth is filled with arguments. He is not only remarkably favoured with the gift of prayer, but also with the grace of prayer, and the former seems to be the effect of the latter. It is greatly to be desired that such prayers were more common in the church, and sought after by every christian.

Having finished our remarks on several sources of idle words, or the easily besetting sins of many, we shall now proceed to give some few directions, how these "little foxes which spoil the vines," may be taken and destroyed.

And, in the first place, ponder seriously on the nature and consequences of idle words.

An idle word is a sin; and, here let it be remembered, that the smallest sin ever committed, was a direct blow, aimed at Jehovah himself. Shocking thought indeed! and yet the story teller, and a multitude of others, dare repeat them a score of times perhaps in a single half hour, without the least remorse. What if a son should as often aim a blow at his father,—what would be his character? He would be considered an infamous outlaw—unfit for peaceable society, and a proper subject for State prison or Newgate.

Then let the serious reader set immediately about an abridgement, and not only an abridgement, but as far as in him lies, a complete annihilation of idle words. To assist him in this, let him take the Saviour for his pattern and example, who was never guilty of idle conversation, or of an idle word.

So David did—I have set the Lord always before me; He is ever at my right hand, that I should not be moved." In the second place put a bridle upon your tongue, and set a watch at the door of your lips, "looking to Jesus." This you will find very profitable indeed,—the latter being a very sin killing thing, and a ready means of obtaining the victory. In the next place, commit to memory Matt. xii. 36, and repeat it to yourself, whenever tempted to tell a story, or relate an anecdote, however well it may hit the occasion, or tickle the ears of the company. Furthermore ask yourself the question—Will this be for the glory of God, and the good of myself and all present? will it not be mere idle words, &c.; and here let conscience decide. I Cor. x. 31; Col. iii. 17, 23.

Again.—In the family; in making bargains; doing business; paying visits, &c. &c. make use of as few words as possible; and, that which may seem difficult at first, will soon become pleasant and easy. How many might thus be avoided by the mistress of the family in the morning only, by curtailing her own volubility, and teaching the children and servants to do the same. In the course of an hour perhaps, she might be the means of avoiding in the family a thousand idle words, and in the course of the day several thousand more. Prudent persons are very careful how they swell their account with the merchant, but how astonishingly will idle words swell our account, in the Judgment day; let the reader seriously consider it.

* Blasphemy is an offering of some indignity unto God himself.—Dr. Johnson.

Again.—To avoid idle words, keep out of idle company; whether it be at the tavern, the mechanic's shop, or at a neighbouring house.

Keep temptation at a distance,
Nor the bold encounter try;
Grace and reason join to teach you
When to fight, and where to fly.

I Thess. v. 22; Heb. xii. 2.

Be very careful when in the company of your christian friends. Professors of religion are often less watchful when together, than when in the company of the world. Christians should endeavour to please God rather than men, and choose rather to be counted singular, than to wound their own consciences, and sin against God.

Lastly.—Open your Bible, and read, and consider attentively on the following passages.

"Come, ye children, hearken unto me: I will teach you the fear of the Lord. Keep thy tongue from evil, and thy lips from speaking guile. To him that ordereth his conversation aright, will I show the salvation of God. In a multitude of words, there wanteth not sin; but he that refraineth his lips is wise. The (idle) talk of the lips tendeth to penury. He that hath knowledge spareth his words. Whoso keepeth his mouth and tongue, keepeth his soul from troubles. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. A fool also is full of words. Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes. And herein do I exercise myself, to have always a conscience void of offence towards God and towards men. Nor foolish talking, nor jesting, which is not convenient. Let it not be once named among you, &c. as becometh saints. Only let your conversation be as becometh the Gospel.

Abstain from all appearance of evil. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment,—with every secret thing, whether it be good, or whether it be evil."

Consider what I say; and the Lord give thee understanding in all things.*

* Ps. xxxiv. 11, 13, and I. 23. Prov. x. 19, and xiv. 23, and xvii. 27, and xxi. 23. Eccl. v. 2, and x. 14. Song. ii. 15. Acts xxiv. 16. Eph. v. 3, 4. Philp. i. 27. I Thess. v. 22. James, iii. 2. II Pet. iii. 11. Eccl. xii. 13, 14. II Tim. ii. 7. See also, II Cor. i. 12, and James, i. 19.

COMMUNICATED.

Journal of Wm. K. Talbot, on a Missionary tour, to his friend in this city, dated Princeton Theol. Sem. June 6, 1824.

MY DEAR BROTHER,

Agreeably with your expectations, I shall endeavour to give you some extracts from my Journal, while on my late tour through New-Jersey Pines, and shew you the wretched situation of that people in our own country, by whom gospel privileges are not enjoyed. Had I not been an eye witness, I never could have believed that such wretchedness, such total ignorance of Divine things, could have been permitted in the sight of a Theological Seminary, containing upwards of one hundred students preparing for the Ministry, and of the enlightened city of Philadelphia. What will the Christian public say, if told that in the state of New-Jersey, a state abounding with men of science, talent and piety, there are whole neighbourhoods which enjoy no preaching, no schools, no Sabbaths, and no Bibles; many precious immortals, who never saw a bible—never heard of God, their creator, nor of Jesus Christ, who died to open a way for the salvation of our fallen race. The tract of country, called the Pines of New Jersey, are, (I should judge,) as much as seventy miles long, and forty wide. In some parts there is preaching and schools, but too much of it remains a wide field for Missionary labours;—A moral waste. When I told some of the most enlightened of what our country was doing in various parts of the world, to spread the Redeemer's name, they were surprised. "Why," say they, "why don't those good people send missionaries to us? Do we not need them as much as any people? Would it not be less expensive than to send them so far?" And they had learned this proverb, "Charity looks at home first." I was obliged to answer in the affirmative to all their appeals.

I shall now give you a brief sketch of what I saw in my last tour, as it occurs to my memory. After crossing the Delaware, I called on one Mr. D—. He told me at first that he wanted no religion, that he did not love to talk or think about it, for it made him unhappy; that he did not believe it. But I soon perceived the true reason was, that his own heart was so blackened with guilt, if the Bible should prove true, he was forever undone. Before I left him, he acknowledged his belief in Christianity, and said he would give all the world if he had it, to be a Christian. "But what to do," (says the

old man weeping) I do not know. I have not had one Sabbath for three years, nor can I have any. My Landlord tells me he will take away my stand, unless I work on the Sabbath day; and if I do, God will not grant me his favour. In this place also I found a man by the name of T. M—. He formerly, I must suppose, by the description, was a Universalist; would often ridicule the opinion of those who thought there was a hell. But the poor man is taken sick. Death, the tyrant which no gold can bribe, presents himself before him. His pallid countenance and trembling form indicates that he fears that hell, he had feigned to count an empty name. The grim messenger makes a nearer approach; he cries for mercy,—but this mercy he had abused and rejected, and how could he expect from it relief? His wealth, on which he had fixed his heart, he might not take with him; nor would it dislodge the disease resting in his bones and marrow; nor would it bribe the recording angel to blot from his book the catalogue of his guilt. He wants no physician now, but Jesus Christ, the physician of souls. He requests his family to call a pious minister, not a doctor. A pious minister of the Baptist church, was sent for, but the distance being considerable, before he could arrive, the poor man was deranged. Whether he died in the agonies of the conviction of a mis-spent life, I have not since heard.

I passed on to a place called Longcoming. Here the people seldom enjoy preaching. They having no meeting-house, I invited a subscription paper, to obtain money and build one, and in one day's time obtained a subscription of one hundred and sixty dollars, and think there will be as much more collected. It was to be for the free use of all christian denominations, who believe in the necessity of a change of heart, and a future state of rewards and punishments. And I sincerely hope, that some pious, godly minister full of the Holy Ghost, will be sent soon by some christian denomination, to break to that people the bread of life. Numbers would have been baptized, had I been authorised to administer that solemn and interesting ordinance. Some of the people who subscribed for building this church, had they on my entering their house, requested of me alms, I should have thought it my duty to have given. One family, I was informed, shortly since had neither a bed or chair in their house; when they slept, they wrapped themselves in a blanket, and used a board for their pillow.

In Clemington, there is seldom preaching, though a meeting-house, free for all christian denominations.

In Gilsborough, neither meeting-house nor school-house.

Light House Mills, neither Bibles nor Testaments in the neighbourhood. Here I found a man who had one religious tract, viz. "Tis all for the best." This tract, although better calculated to soothe and comfort the christian, than alarm the wicked and profane, had been instrumental of reclaiming the man from gambling, intoxication, profanity, &c. He did not know the man who presented it. He was now wishing to purchase a Bible, and his heart appeared ready now, to receive the good seed. I left here only (as usual where I formed reading societies to meet every sabbath,) a New Testament, and some religious tracts. Near this place I found a negro man; he and his wife live in a little Indian cabin, built up in the bushes, by placing sticks of wood on one end, and letting them lean against each other. So that it was in the shape of the roof of a house; yet in no place could I stand up in it. If I mistake not, there was no floor but the ground, and I could see no bed. This cabin joined a little hill, and into this a hole was dug to extend the cabin longer. When I introduced to the old negro, the subject of religion, he was very reluctant to tell me his views; "for," says he, "me feel much, but tell no person how." He interrogated me much about what I meant by religion, what it was, &c. I gave him in short, the history of God's dealings with man, from the creation; to which he listened as if bearing strange things for the first time. But when I came to the wonderful condescension of God, in giving his only beloved Son for rebels; the offer of our beloved Saviour to come into this world, and spend his life for the good of sinful man; when I came to his death and sufferings on the cross, and told him it was that him and me, and all other poor guilty sinners might have an offer of mercy, his heart heaved, and his eyes burst forth into a flood of tears, and as he cried aloud, repeated "O, Jesus! Jesus!" He then told me how deeply anxious he had been for some time past, about his future state. He said he "had no peace day nor night, whether in his house or in the woods, but roared and prayed all the time, that it seemed some-body bad, and some-body good followed him about all the time. Some-body good telling him if he swore, and got drunk, and stole, and lived wickedly, he should die and go to a bad place, where it would be dreadful fire all the time, and have nothing to eat or drink. Some-body bad telling him mind nothing 'bout such things, that he was fool; or also must not say any thing to wife, or any body bout it." I then entered into his

feelings, and explaining them, gave him advice in particular cases. The old negro was surprised that I should know so much about his wicked heart, and looking at me with great earnestness, says, "who told you bout me; who sent you here. Thought nobody knew bout me's heart before." I assured him that no one had ever said a word to me about him. He also wished to know who told me what I related about Jesus Christ dying for sinners. How I knew it? I told him I had a book which told me all about him, and about the dreadful hell for the wicked who would not love or obey him. He took the book, and examined it inside and outside, and said he knew before there was a hell for the bad. I asked him how he knew? as he could not read. After great reluctance, he told me he saw it when asleep. I told him it might be only a dream; and asked him if he did not see, or think he saw, many things in his sleep, which were not so. Yes, said he, but this was not like other dreams. "Me see people there me know, and talk with them," and shrugging up his shoulders, said, "O dreadful! dreadful." He was a sort of Indian doctor, and was so thankful for my instruction, that he offered to give me a knowledge of all his skill, which was the greatest inheritance he had, and which he would give to no other person for the world. Indeed, he followed me a mile, I should judge, to hear instruction about Jesus Christ. As we parted, I gave him a New Testament, telling him this told all about what I had said. It would be impossible for me to represent how overjoyed he was at such a present. He said he would not part with it for any thing, but would keep it as long as he lived, that he would go and get another man who lived alone in the woods to read it to him. Thus we parted, both kneeling down and both praying together aloud, appointing our next meeting at the judgment seat of Christ. The old negro went off, crying and praying aloud.

As I visited the Iron-works in Taunton, Speedwell, &c. received much kindness from the managers, Messrs. Christopher and Champion.

Passed on to Indian Town. This is the place where the pious John Brainard, brother of David, preached to the Indians. As I walked through the orchard he planted, and over the ground where stood his house; drank water from Brainard's spring; went and shed a tear over the ruins of the church, and the graves of the Indians, now overgrown with bushes, my feelings may be as easily imagined as expressed. The school-houses in which the noted Indian chiefs Hezekiah Kelvin and Bartholomew Kelvin taught school, even their ruins are not to be found. The place on which stood the house of the Indian king, Jacob Stricket, looks not quite so wild and desolate. Most of the Indians have removed. One of the families that remain, I presented with a New Testament, more to testify my feelings for poor Indians, than that they needed it more than the whites. I fear that most of the people here now know less of religion, than Brainard's Indians. No preaching here now, although a large assembly attended, the evening I held a meeting there. Some have a part of the Bible here, and some none of it. On the very farm where Brainard lived, the family residing there now had no Bible. O, little did the pious Brainard think that when he should be sleeping in the dust, and his Indians driven away to seek another place of residence, that they should be succeeded by a race of whites, who should have no sabbath, no church of God among them, and who should bow their knees to no family altar. The people here, although not Quakers, generally converse as though they were. They generally appear totally ignorant what the religion of the heart is. If I conversed with them about the importance of religion, they would tell me "well we want religion; if thee will hold a meeting, and tell us about religion, and how to get it, we will come and hear, and get it right off."

To be continued.

FANATICISM.

Sir John Malcolm says, that, within the last 30 years, above 1000 women have been put to death as witches in central India.

Extract of a letter to a friend in Washington City, dated,
DORSET, Vt. May 14, 1824.

DEAR SIR,

I hasten to inform you that there has been a gracious work in Rutland. A church was formed there last fall, consisting of fifteen members, it now consists of sixty, upwards of thirty having been added by baptism. It moves like the still small voice of Jehovah. I was called to preach to them a few Sabbaths since, and it was an easy service, for I could feel that souls were praying, and that the presence of the Lord was there.

A most powerful work is going on, on the North River, between Troy and Lake Champlain. In the towns of Kingsbury and Greensbury, at Sandy Hill, Moreau, Saratoga, Northumberland, Stillwater, &c. it is believed, that upwards of 500 souls have become subjects of converting grace, within four months past. "The Lord has done great things for us, whereof we are glad." The wicked have been led to the feet of Jesus, and, I trust, are clothed, and in their right mind.

I learn that thirty were to be baptised last Sabbath in one place, but the work has been mostly in Presbyterian societies; and many who have heretofore ridiculed conference meetings among them, have now embraced them with delight.

Ever yours,

C. M. FULLER.